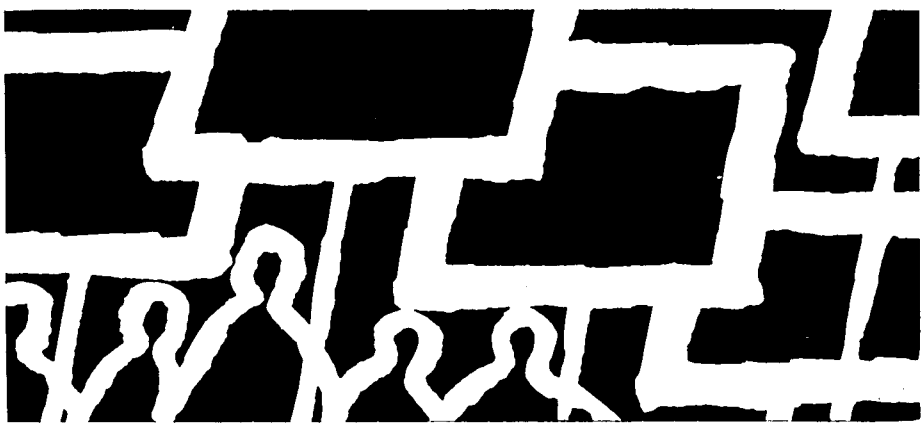
Volume LXXXV No. 17 February 3, 1967 30 cents

commonweal



ST. CHARLES SEMINARY
FEB 1 1967
CARTHAGENA STATION

REVOLUTION, ANYONE?

Victor C. Ferkiss

THE SACRED COW

Bede Griffiths

BELIEF AND MR. DEWART

Michael Novak

THE NEW HOUSE

William V. Shannon

A-78238 12-67
ST CHARLES SEMINARY LIB.
CARTHAGENA STATION
CELINA OHIO 45822

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

The sexual backlash:

Robert Stein, editor of *McCall's* magazine, said during a recent panel discussion that he saw a reaction to the exploitation of sex in advertising—"call it a sexual backlash, if you will"—and continued, "Other editors have confirmed my own experience—we are getting more and more complaints about suggestive advertising, and not only from the least sophisticated of our readers."

•

News item in London *Tablet*:

"A memorandum on birth control based on a survey conducted among 3,500 Catholic doctors in Germany and Austria and drawing upon the case-histories of 15,000 patients has been sent to the papal commission on the subject and the German bishops' conference by St. Luke's Institute for Medical Anthropology of Münster. The memorandum says that, because of a universal change of biological and sociological data, birth control in accordance with reason is no longer to be rejected out of hand. The distinction between 'natural' and 'unnatural' means can no longer be upheld in the hitherto usual form, since it did not take into account essentially personal and psychological elements of the marriage relationship. Possible biological and mechanical methods should not be excluded on account of frequent failure of the safe period. In the present situation it was hoped the papal commission would abstain from recommending or forbidding specific methods. In the moral judgment of married sexual behavior one must take into consideration the fact that even an incomplete or restricted gesture of love could express the entire wealth and fullness of married love."

•

Liturgical music—what's wrong:

"If I could sum up why music before the council sounds just like music after the council, despite a change in language, I would say it is because the aesthetic of music in church has not changed. It is still Romantic. As long as these stereotyped notions of church music persist, we will not close the gap between the serious composer and the people. In the last months I have come to sense that this gap cannot be easily closed because of an innate fear on the part of the traditional church musician of anything new and contemporary as being somehow secular and profane. The old and imitations of the old are alone sacred. Theologically, the problem for the future revolves around the church's relationship to the world. Music is but one aspect of the whole. Somehow sacred music must not be afraid to embrace the twentieth century; she must affirm that there is no intrinsic difference in style between sacred and secular in music; she must deny her exalted position of being a 'telephone to the beyond' and be satisfied with being herself; she must feel free to create and multiply. If, in the process of learning to walk, she stumbles, we need not fear, since the Spirit will never abandon her in her forward thrust."

Rembert Weakland, O.S.B., in *Worship*

•

"One lives with a few familiar ideas. Two or three. In one's chance encounters with men and worlds, one polishes these ideas, one transforms them. It takes ten years to have an idea really one's own —about which one can talk. Naturally, it is a little discouraging."—Albert Camus (*Encounter*, October, 1953).

•

From *Song Dao*, a Catholic weekly in Saigon:

"It is easy for us Christians to express ourselves and to speak out on peace, a word which for so long we have been forbidden to utter, but which is nevertheless particularly evangelical, answering, as it does, the deepest aspirations of all Vietnamese and of Christians in particular. . . .

"In accord with the position of the Pope—which is none other than that of the Gospel put forth forcefully and unambiguously by the bishops of Vatican II—we declare that we must have talk, that we must have negotiations *among Vietnamese* since this is primarily a Vietnamese matter. At stake is the life of our people, who are running the risk of being wiped out.

"Our responsibility as Christian laymen, as the bishops have pointed out, is immense. Some among us are conscience-struck, but these are still a minority. We therefore dare to ask all Christians to pray fervently that the entire Vietnamese laity be more sensitive to creating a climate for peace, and especially that they engage in a patient search for concrete solutions.

"Indeed, it is apparent that our fellow countrymen must be more numerous in joining the ranks of the peacemakers so that concerted action from within (with respect for truth and honor) may be joined to efforts of the whole world to make a reality that peace the Pope yearns for. May Christians everywhere help us shoulder our burden. May they not only pray without ceasing and multiply their sacrifices on our behalf so that we may touch men's hearts, but may they also act, each in his own sphere, in order that the martyrdom of a people might come to an end, and that we might find another way out of the materialistic dilemma conformable to the Pope's desire 'even if it means some inconvenience or disadvantage in the material order.' For what is most important for us is the spirit, the 'soul' of the Vietnam which we want to save and preserve. It is indeed time, and that is why our appeal today is so urgent.

"Our Holy Father the Pope has recently defined peace as development. May our poor country therefore be allowed to run its risks, allowed to develop itself spiritually, materially, and culturally. We, more than anyone, deplore the fact that so many human lives are snuffed out daily, that so much destruction continues to mount, that so much money is consecrated to a work of death.

"Christians of every country and men of good will of every race, condition, and religion, help us to save ourselves. . . ."

JOHN LEO

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

"Slant" Theology

Birmingham, England

To the Editors: As one of the contributors of the *Slant Manifesto*, I read Mr. Steinfels' article ("Oh, What A Lovely Dialogue," January 13) with great interest. Once the froth had been blown off it, one discovered several quite important points being made, many of which I think are fair. In fact, I am not unsympathetic to the general drift of the article. I would just like to make three comments:

1. It is a valid criticism of the Catholic Left so far that it has been speculative and general, to the detriment of the concrete and specific. But one needs to be clear as to what kind of specific analysis is appropriate for a Catholic—overtly Catholic—publication to attempt. It is surely one of the troubles of old-style Catholicism to think that there is a Catholic version of everything—Catholic economics, Catholic politics, Catholic sociology. It is this kind of nonsense that the Left's theorizing is designed to stop. It would therefore be inappropriate for a Catholic publication to try, at the same time, to suggest that after all there *is* a special Catholic effort to be made in this direction. If Catholics ought, and can, make a contribution to concrete analysis, they should do so (and sometimes do) in the appropriate places, rather than in publications dedicated to the Catholic problems as such. The real deficiency of *Slant* lies, perhaps, not in the absence of specific analyses of economic, sociological or political problems, but in the absence of analysis, at the right depth, of what might be called problems in "applied theology"—i.e. working out a concrete strategy for the revolution in the church that *Slant* demands.

2. Mr. Steinfels accuses the Catholic Left of falling, hook, line and sinker, for the New Left and its politics. But he seems to have done so himself. Certainly Raymond Williams is often brilliant: but he is not infallible. Neither is *Towards Socialism* so very much more specific or concrete than *Slant*—at least if one judges

(Continued on page 494)

NEWS & VIEWS: 474 **CORRESPONDENCE: 475**
EDITORIALS: 475
TITO THE LIBERAL, TITO THE STALINIST: *Matthew M. Mestrovic* **477**
THE NEW HOUSE: *William V. Shannon* **478**
REVOLUTION, ANYONE? *Victor C. Ferkiss* **480**
THE SACRED COW: *Bede Griffiths* **483**
BELIEF AND MR. DEWART: *Michael Novak* **485**
VERSE: *Sister M. Simplicia, I.H.M.* **489**
THE SCREEN: *Philip T. Hartung* **488**
BOOKS: 490

EDWARD S. SKILLIN: *Editor* JAMES O'GARA: *Managing Editor*
DANIEL CALLAHAN: *Associate Editor* JOHN LEO: *Associate Editor*
PETER STEINFELS: *Assistant Editor*
ANNE ROBERTSON: *Editorial Assistant*
WILFRID SHEED: *Drama Critic* PHILIP T. HARTUNG: *Movie Critic* JOHN FANDEL: *Poetry*
ROBERT BARRAT: *Paris* GUNNAR D. KUMLIEN: *Rome* J. M. CAMERON: *Great Britain*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.
Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016
MUrray Hill 3-2042. Copyright © 1967 Commonweal Publishing Co, Inc.
US and Canada, $9 a year. Foreign $11. Single copies 30¢

WHO SHOULD CONTROL?

At first glance, there is little that would seem to connect the sudden rash of plans within Catholic higher education for greater lay control and the recent events which have shaken the California higher education system. They are, indeed, quite separate situations, but there is a point at which they join. Who should control higher education? What kind of freedom does a college or university need to carry on its work? The bane of the Catholic system has been a lack of money, a lack until recently of genuine intellectual aspirations, and a lack of freedom from ecclesiastical control. The bane of state university and college systems has rarely been a lack of money—they have generally done well enough in extracting funds from state legislatures (and California leads the nation in this respect). But these systems have been plagued by overt and covert executive and legislative influence. Governor Reagan's presence on the California Board of Regents and his plan to cut the higher education budget are instances of what can happen. Should he go through with his plan to institute an investigation of Berkeley, the potentialities of harmful outside influence will show itself in an unmistakable way.

In general, there are three classes of colleges and universities in the United States. The private, non-sectarian institution (Yale, Swarthmore, Reed, etc.); the private, sectarian institution (Catholic and Protestant colleges) and the state or municipal institution. The first group has the greatest freedom, though this freedom is at present endangered by the increasing difficulty of financing independent institutions. The second group is free of state influence but has until late been bound to church policies and direction. The third group is subject to legislative pressure. In the last two instances, of course, there is a standard argument justifying any incursions on academic freedom: those who own the universities, or who pay for them, have the right to determine policy. William F. Buckley, Jr., tried to argue in *God and Man at Yale* some years ago that the same principle should apply even in private, non-sectarian institutions—since the alumni are an important source of funds, they should have the right to determine academic policy. He got no-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

where in pressing his case, and most private institutions have managed to remain relatively free of excessive alumni pressure.

Yet even if one grants that outside influences are harmful, whether from alumni, legislatures or churches, this still does not answer the question: who *should* control higher education? The faculty, the administration, the students, the trustees? The trouble with giving power to the first group is that not all members of the faculty are likely to have a life-long commitment to the institution at which they happen at present to be teaching. Yet to give total power to the administration has drawbacks also; many administrators lose touch with scholarship or are made administrators in the first place because their talents are bureaucratic rather than intellectual. And what of the students? Well, one would hardly want to give them total control, if only because students come and go even faster than faculty members. Finally, there is the board of trustees. Surely one wouldn't want to see them wield total power, if only because many will not be involved in day-to-day contact with the institution, its faculty or students.

In short, of all the groups which make up the institutional family, no one seems to have a clear claim to control by right. Only a skillful balancing of the different groups, distributing power among them, can therefore create the proper kind of creative tension. It is commendable that a number of Catholic universities are planning to establish meaningful boards of lay trustees. But it would be wise, at the very outset, to begin thinking of the broader problem of control once such boards are in operation.

BUSY BULLY

Americans tend to be upset, and unbelieving, at charges that the U.S. government pushes other nations around. There must be a misunderstanding, a cultural gap, misinformation about the United States—these are the common explanations. Canadians and Indians may not agree this week. They may feel that understanding and information are in fine shape; the message is coming through perfectly, and that message is: the U.S. pushes other nations around.

Not content with a domestic campaign of harassment against American Quakers who are trying to work through the Canadian Friends Service Committee in sending medical aid to victims of the war in North Vietnam, the U.S. has tried to enlist the services of the Royal Bank of Canada. Since American Quakers were sending checks for medical supplies to the Friends in Toronto, who keep an account at the Royal Bank, the Treasury asked the Royal Bank to attach a note to these checks which, it was hoped, would discourage the issuing American banks from honoring them. The Canadian reaction to this audacious request was understandable. Stated the Royal Bank's general manager in Montreal: "We are still not the 51st state."

At the same time, Canadian papers and members of Parliament are up in arms over the State Department's "intervention" in a question of Canadian banking legislation. Last month the State Department officially protested against Canadian action which would limit the size of the Mercantile Bank of Canada, purchased in 1963 by the First National City Bank of New York which is headed by James S. Rockefeller. In turn, the Canadians have protested the U.S. protest. Ex-Prime Minister Diefenbaker challenged Prime Minister Pearson to say if Canada would "retreat before the American pressure." Now there are suggestions that, if the Canadians go through with their restriction on Rockefeller's bank, the United States will retaliate against Canadian banks here.

In India, Prime Minister Indira Gandhi was cornered into a humiliating explanation of New Delhi's acceptance of restrictions on trade with North Vietnam and Cuba in exchange for American food. India, she said, was fortunately not carrying on any forbidden trade with these countries anyway, so that India's "position or honor" was not affected by accepting "food with political strings." Still, expressing the resentment which the bungled food-to-India program has caused, despite its massiveness, Mrs. Gandhi declared, "We would rather starve then sell our national honor."

Mrs. Gandhi probably won't be heard in Washington, where diplomats and Congressman appear to think that only the U.S. is entitled to national honor.

THE STATE OF THE G.O.P.

The formal reply to a State of the Union message by the out-party's congressional leaders is written under a number of handicaps. The luster of the presidential office is missing, of course, yet the "outs" must assume the same high moral tone in a basically partisan message. A difficult job. And the President can speak fully for the Administration, while the out-party leaders must speak around the divisions of a more or less leaderless opposition.

Even so, the Ford-Dirksen performance was unusually dismal. Senator Dirksen, who devoted his remarks to foreign policy, ran through the familiar Republican litany of despair. Everything is going to pot. "Strange bedfellows" in Europe; "unpredictable attitudes" in Laos, Cambodia and Indonesia; Africa torn by "internal or unneighborly conflict"; Latin America is going down the drain; and everyone, even the U.S., is showing a non-ideological tendency to trade with Communists. The real mess—the futile crusade in Vietnam—does not disturb Mr. Dirksen, though he apparently is prepared, amiably

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

enough, to make partisan capital out of whatever happens. No indication here that the world situation, apart from Vietnam, is more favorable to U.S. interests than at any time since World War II: India and Pakistan are observing the truce; black Africa has become a *de facto* neutral in the cold war; Russian-American relations have vastly improved; and Communist China has received a series of shocks, first abroad, now at home. Mr. Dirksen, a hard-line anti-Communist, cannot even take solace in the rout of Chinese Communist influence in Indonesia, since the poor Indonesians remain "unpredictable."

Vagueness helped Mr. Ford avoid some of the Dirksenian pratfalls in discussing domestic policy. "Republicans," he said, "will continue to press for total revamping and redirection of the poverty war." A safe enough promise, but somehow we doubt whether this revamping will include much expansion of the poverty program's meager financial base. And as the New York *Times* commented on his remarks, "If Mr. Ford and his colleagues are concerned about the crisis of the cities, and particularly of the unemployed and disoriented Negroes in slum neighborhoods, that concern did not come through in his speech." On one subject after another—wiretapping, streamlining of the bureacracy, anti-crime efforts—Mr. Ford managed to avoid saying anything concrete; in some cases he managed to avoid taking even a general position. On tax matters, he embraced the Heller plan to feed some federal income-tax monies to state and local governments—a natural for Republicans—but did not note that the plan is dead for the duration of the war in Vietnam.

Mr. Ford talked about "dynamic" and "creative" action, but nothing in his message or Mr. Dirksen's would stir many of us to apply either adjective. The Republicans are apparently willing to offer the mixture as before, and to await the anti-Johnson fallout.

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

Tito the Liberal, Tito the Stalinist

President Tito's erratic treatment of his former heir and more recently his most famous political prisoner, Milovan Djilas, reflects the kaleidoscopic contradictions of Yugoslav politics. On December 31 Tito freed Djilas from grim Sremska Mitrovica prison where he had spent most of the past ten years. Symptomatically Djilas' release comes at a time of mounting domestic troubles. Yugoslavia's irascible nationalities are quarreling, industrial productivity is low, unemployment is rising, there have been literally hundreds of work stoppages in factories, university students are increasingly restive. Perhaps Tito, now in his terminal years, is toying with the idea of bringing Djilas back to power to implement those very policies for the advocacy of which he was expelled in 1954 from the party politburo, and later jailed.

Djilas is unique among Communist revolutionaries in that he renounced power after he had won it, for as he says now, "I was never really comfortable with it, and I don't think I ever could be." In 1953 when he was still Yugoslavia's Vice President and chief Communist theoretician he wrote in the party paper *Borba* that to survive "the Revolution must transform itself into democracy and socialism." In essence he was asking the Communist leadership to give up power and privilege and lead the nation in a peaceful transition from dictatorship to democracy.

Tito's refusal to go along with Djilas' radical proposals led to their estrangement and Djilas' eventual imprisonment for his criticism of the system in articles and books published abroad, such as the *New Class* and *Conversations With Stalin*. And yet Tito's policies in recent years have shown increasing schizophrenia; he wishes to turn over the factories to the workers themselves through the instrumentality of the "workers councils," but wants to keep them under Communist minority control; he wants to allow free expression of criticism in the controlled press; he wants free elections but will not allow a political opposition party. The erratic treatment of Djilas is only an expression of this fundamental contradiction between liberalism and reaction.

Over the past three years the conflict in the party leadership has become more and more abrasive. As the battle sways, now in favor of the liberals, now in favor of the Stalinists, Yugoslavia's domestic and foreign policies become increasingly contradictory and conflicting. On July

GOD

A Special Issue

Next week's issue, Feb. 10, will be devoted entirely to the problem of God. Contributors will include *Leslie Dewart, James Collins, Louis Dupré, Father John Dunne, Brother Gabriel Moran, Father Bruce Vawter* and *Father David Burrell.* As one of the largest and most important special issues in Commonweal's history, a heavy demand for additional copies is expected. Advance bulk orders for this issue are invited.

1 to 9 copies, 75 cents each
10 to 19 copies, 50 cents each
20 or more copies, 40 cents each
Postpaid; payment should accompany order
Circulation Dept., Commonweal
232 Madison Ave., New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1, for instance, Alexander Rankovic, the leader of the reactionary Stalinist forces in the party, who controlled the secret police, was ousted in a palace coup staged on Brioni, Tito's safe island retreat in the Adriatic. In a counter move, in September, Prof. Mihajlo Mihajlov, an ideological follower of Djilas, was sentenced in the city of Zadar to a year in prison for seeking to start an independent socialist magazine the *Free Voice*, something that is permitted by the "liberal" Constitution of 1963.

In the meantime the Yugoslav Communist press kept up its campaign against Rankovic. The press charged that under his leadership the UDB (secret police) had murdered, maimed and tortured thousands of innocent victims in Yugoslav jails and had engaged in international smuggling. But in December, on Tito's orders, the Belgrade parliament voted Rankovic immunity from prosecution for all the crimes he stood accused of, including that of bugging Tito's bedroom. Notwithstanding the immunity, *Vjesnik,* the chief newspaper in Zagreb, the capital of Croatia, has continued publishing new revelations concerning Rankovic's misconduct in power. At the same time the Communist party staged student demonstrations in Zagreb, Belgrade and Novi Sad to protest U.S. involvement in Vietnam, during which windows were smashed and U.S. property destroyed. But the day before New Year, Djilas was released from jail in a move that may presage his eventual return to power.

Djilas had followed the mounting political and ideological chaos in the country through the Communist press he was permitted to read in jail, and which in Yugoslavia is bewilderingly candid in its discussions of the shortcomings of the regime. From Djilas' interviews with foreign newsmen in Belgrade it is clear that he is aware of the gravity of the situation and has a program to resolve the crisis. Concerning the most serious internal problem, the growing separatism of the Yugoslav nationalities, Djilas took a forthright stand. He told Anatole Shub of the *Washington Post,* in a lengthy and penetrating interview, that "it is only natural that the Slovenes, the Croats, the Macedonians and so on are seeking to affirm their own identity and cultural independence. If Togo can be a state, they ask, why not us?" He is thus endorsing the process, already under way, of transforming Yugoslavia into a confederation of states. Djilas believes that a policy of nonalignment is the only realistic one that Yugoslavia can follow in foreign affairs; he favors the current economic reform which seeks to free enterprises from artificial government controls and restraints and grant greater scope for individual initiative, but he regards any attempt to restore capitalism as "senseless." As in the past, Djilas believes that freedom is the answer to Yugoslavia's problems—more economic, national and political freedom. "His friends," wrote Anatole Shub, "believe that time and history are working for him" and that now most intelligent Communists have come to the same conclusions Djilas alone reached in 1953, and that sooner or later they will come to him for leadership.

MATTHEW M. MESTROVIC

(Mr. Mestrovic is a contributing editor of Time *magazine.)*

● ● ● ● ● ● ● ● ● ● ● ● ● ●

NATIONAL AFFAIRS

THE NEW HOUSE

"The vacation is over and we're back living with the mother-in-law."

According to one young House Democrat, this domestic metaphor sums up his mood and that of his liberal colleagues now that the Republican-Southern Democratic coalition has reassumed control of the House of Representatives. In the previous Congress, there were some hard fights but the national Democrats were usually able to work their will on legislation. That will not be true in the 90th Congress.

The opening flurry over Adam Clayton Powell caught Speaker John W. McCormack and the rest of the leadership off balance. Until he arrived in Washington a few days before Congress convened, McCormack had underestimated the intensity of the opposition to Powell. In fact, Powell was not personally unpopular with most of his Democratic colleagues. He sometimes exasperated them by his absenteeism at critical moments and his occasional playing to the Harlem gallery on racial problems. But politicians tend to take a matter-of-fact attitude toward the personal failings and political maneuvers of their colleagues; otherwise, it would be impossible for them to work together. This charitable attitude has in the past been extended to Powell; it would be inaccurate to think of him as a pariah in the House.

Some Northern and Western Democrats were moved to oppose Powell, however, because of the large volume of hostile mail they were receiving and the sharp tone of editorial criticism. They voted against Powell because he had put them on the defensive.

It is doubtful that any Speaker could have saved Powell, but another Speaker might have managed the issue differently and at least obtained some public-relations advantage for the majority party. As it was, the Democrats lost control of the issue. They failed to share in the credit for disciplining Powell; the voters who favored that course of action saw the Republicans and Southern Democrats capturing the headlines. At the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

same time, the Democrats received the blame from the Negroes for not saving him.

This public-relations problem was at the bottom of the criticism of Speaker McCormack that was frequently but privately expressed by House Democrats in the opening days of the session. Nothing will come of this criticism. McCormack is strongly positioned in the House because he has the backing not only of the old-timers of his generation—he is 75—but also of most of the key middle-aged group. These are the men who have served ten to twenty years in the House. They have decided that they will not take the risk of running for the governorship or the Senate. Their seats are relatively safe. Most of them are already subcommittee chairmen, and it is only a matter of time until the seniority system elevates them to committee chairmanships. In short, these are the men who have decided to make the House a career.

McCormack is well-regarded by them in the way that in feudal times, strong barons liked a weak king. He is punctilious in deferring to the prerogatives and privileges of committee chairmen. He is endlessly patient in listening to bores. In his personal dealings, he is kind and sentimental. He does not covet power. When it was once suggested to him that he ought to break the conservative blockade in the Rules Committee by taking over the chairmanship himself, he replied, "No man ought to have that much power. It would not be good for the House or the country."

McCormack has no sense of public relations. His press conferences are brief and wooden; he reads one or two prepared announcements, ducks most questions with unresponsive answers, and cuts the conference short as quickly as he decently can. He is rather afraid of reporters and seems to fear that they are trying deliberately to embarrass him.

Representative Carl Albert, the Democratic majority leader, is one of the best of the career men in the House. He was elected at age 38 from a safe, rural district in Oklahoma in 1946 and is now entering his eleventh consecutive term. Self-effacing and diminutive, he does not make much impression on the general public. But he was a Rhodes Scholar and is a well-educated, thoughtful man. He is liberal and internationalist in outlook, and quietly responsible. He is a solid second-in-command, usually well-informed on pending legislation and tirelessly conscientious in trying to round up votes for Administration programs. Albert was a boy orator back in Oklahoma, but since he quickly learned that oratory is not the route to power in the House, he makes few speeches. His one weakness as a leader is that he is not as aggressive as many rank-and-file Democrats would like, and he tends to shy away from the risk of a floor defeat if he is not certain he has the votes to sustain his position. Moreover, he suffered a serious heart attack last year which, for a time at least, has sapped his energies. In view of McCormack's easy-going, avuncular style and Albert's innate caution, the younger Democrats are likely to evince recurrent restlessness during this session over their party's performance in the House, but no cure for their frustration is in sight.

The Southern Democrats, who constitute practically a third party in the House, lost their longtime leader last year. Rep. Howard Smith of Virginia, who has been chairman of the Rules Committee, was unexpectedly defeated in a primary fight. (As Smith himself had often done in the House, his supporters turned around and backed the Republican in final election; the Republican won.) But even without Judge Smith, these 65 members have regained their pivotal position. They enable the minority Republicans to dominate the House.

The House G.O.P. leadership is much more publicity-conscious than its Democratic counterpart, but it is modern only in style. Its outlook is hardshell conservative. The Republicans have changed leaders twice in recent years. In 1959, they deposed Joe Martin in favor of Charles Halleck because they regarded Martin as having too cozy a relationship with Sam Rayburn, then the Democratic speaker. Two years ago, they ousted Halleck for Rep. Gerald Ford of Michigan. This was almost purely a generational conflict. A bloc of younger men were impatient to wait until the old men retired. Ford, a former Federal Bureau of Investigation agent and a close friend of Richard Nixon, has taken the same conservative, balance-the-budget line as Halleck and Martin did before him.

The strong man behind Ford is Representative Melvin Laird of Wisconsin who served as chairman of the Platform Committee at the 1964 convention and helped draft that Goldwater document. Another influential Republican whose power is on the rise is Rep. Charles Goodell, a Yale-educated lawyer who although only 40, has already served in the House nearly eight years. He is a conservative from upstate New York.

The Ford-Laird-Goodell triumvirate can be expected to wage a punishing attack on all of the Johnson administration's social-welfare programs. The anti-poverty program will be one of the favorite targets. If the funds for many Great Society programs are to be appropriated, the more liberal Senate will have to mount a series of rescue missions. The longer-term political question is whether the renewed alliance with the Southerners and record of opposition to domestic reform may seriously handicap the Republicans in the national campaign next year. Except in 1964 when most House Republicans enthusiastically supported Goldwater's nomination, the G.O.P. normally nominates a presidential candidate somewhat to the left of its membership in the House. If the discrepancy between the views of the presidential candidate and the record of the House Republicans is wide, the Democrats may once again have the kind of political opportunity they have learned to exploit successfully.

WILLIAM V. SHANNON

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

REVOLUTION, ANYONE?

Americans are conditioned to overrate its importance

VICTOR C. FERKISS

"The age we live in is an age of revolution" is a belief widely and uncritically held by people throughout the world, by men of the right and the center as well as of the left. One could object that the statement is a cliché, but so are most of the ideas and slogans by which men live, act, and die. One could object that to believe that our age is uniquely an era of change is a self-centered illusion, the product of a lack of perspective, and that the first human being to tell another that "the age we live in is an age of crisis" was Adam commenting to Eve on the occasion of their expulsion from the Garden of Eden. But the current turmoil is worldwide and one which the whole of mankind is uniquely aware of.

Awakening hopes for a better life have led men everywhere and especially throughout the so-called Third World, the world of the "underdeveloped" and largely "neutralist" nations to seek to implement this "revolution of rising expectations" through political action, oftentimes of a violent nature. It is possible to respond to this upsurge in a variety of ways. The man of the right—who accepts the economic and political status quo at home and abroad—may oppose revolution, even degrading it to the level of conspiracy in his own thought, and may seek to place the power of the United States behind a policy of out-and-out repression, an openly anti-revolutionary policy. For to acknowledge the existence of revolutionary tendencies is not necessarily to surrender to them; many men, though perhaps a minority, refuse to surrender to the dictates of history.

But by far the most popular response to revolutionary tides is the policy of reform. Revolution, it is held, is simply an extreme expression of justified dissatisfactions with the existing order. Make certain changes in the existing order and revolution will be unnecessary. Since this policy appears to meet the just demands of the disadvantaged while at the same time not only averting violence but preserving the basic elements of the existing order, it appeals to men of good will as both eminently fair and also quite safe. Even the owning and ruling classes benefit from such a policy, since through yielding a little they can retain much. This in essence is the policy advocated by most Christian, and especially Catholic, opinion and is essentially the position of the United States toward demands for change in the status quo in allied and neutral nations. It provides the rationale for such programs as the Alliance For Progress. But how much reform can take place, how much can those in power yield, before the very basis of the established order and thus of their power is threatened; and reform becomes instead revolution by peaceful means? This becomes a difficult question to answer in particular instances. The hardened and cynical ex-diplomat John Paton Davies has, with some justice, derided the original Alliance For Progress as a suicide pact profferred by the United States to the Latin American ruling classes.

An unwillingness to commit suicide on the part of those who profit by the status quo, and the inability of those who wish radical change to believe that those in power will yield their power and its perquisites peacefully, has meant the existence of high revolutionary potential throughout the world. Few governments in Asia, the Middle East, Africa, or Latin America can count on the unquestioned loyalty of their populations, given existing domestic political, social, and economic conditions. Armed insurrection is endemic in Guatemala, Colombia,

VICTOR C. FERKISS *is the author of* Africa's Search for Identity *(Braziller).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Peru, Angola, Mozambique, the Sudan, the Congo, Thailand, and elsewhere.

As things now stand the revolutionaries or potential revolutionaries in these and other nations have a natural affinity to the Soviet Union and Mainland China. The Communist powers assail the world political and economic status quo, their ideologies place a high value on revolution, their policy statements endorse "wars of national liberation," and they have become world-wide symbols of hope to the disaffected, however unwarrantedly.

But is this condition a necessary one? Does revolution have to be to the political advantage of the enemies of the United States? A new doctrine—composed in almost equal parts of Messianism and Machiavellianism—is beginning to lift its head in Washington circles. First formulated by academics and professional liberal publicists, it has begun to penetrate Washington cocktail party chitchat and the internal deliberations of government agencies. Given past policies, its tenets are breathtaking. For it holds that the actual aims of most revolutionaries are not in opposition to American national interests or ideals. It is only by accident that social revolutionaries turn to the Communists for support; it is only because we will not support them. The best way then to prevent a nation from undergoing a Communist-inspired revolution, or a revolution which comes under Communist control, is for the United States itself to support revolution. This is the new doctrine of "pre-emptive revolution."

As yet this new notion has acquired little overt support—though academics concerned with clandestine warfare have toyed with the idea in various forms. Such a doctrine is obviously anathema to the U.S. State Department, for both creditable and discreditable reasons. But it is almost axiomatic in Washington circles that the Pentagon is not only less war-minded than Foggy Bottom, but both the Pentagon and the CIA are more liberally inclined organizations than the State Department. All three have supported extremely anti-popular and reactionary governments in the past, and the CIA was recently exposed as assisting Portuguese anti-guerrilla activities in Africa, yet both operators at the Pentagon and policy planners at CIA number among their ranks flexible and adventurous souls who would apparently leap at an opportunity to work free of the bind in which the United States currently appears caught, in which our alignment appears to be with unpopular minority elements throughout much of the world. No professional likes to lose, and support of popular movements seems to promise more victories in the long run than support of reactionary oligarchies.

Indeed, to the extent allowed by South Vietnamese sovereignty—which is part fiction, part anomaly, and part curse—the United States is trying to promote a social revolution in the midst of war, and in the "pacification" program we are treated to the ironic spectacle of Revolutionary Development teams following on the heels of the Marines. Now that the United States is assuming a role in Southeast Asia similar to that of France in Indo-China and Algeria, the myth of *la guerre revolutionnaire* which bemused the French military in the last days of empire seems to be penetrating American thinking. But a war in which one is already involved is one thing, "Cold War" and peace are quite another. And the notion of pre-emptive revolution, however attractive, has many drawbacks which require serious public discussion lest the nation find itself up even more political and military blind alleys than at present.

First and foremost, liberals and conservatives, radicals and reactionaries all tend to misunderstand the process of revolution and to overrate its potential importance. Much of what parades under the name of revolution is mere rebellion—as in post-war Burma or the "outer Islands" of Indonesia—local elements using force to gain limited and special ends—or consists of palace coups—as in Ghana recently—where members of the ruling class change places without any accompanying alteration in basic social patterns, a phenomenon long familiar in Latin America and the Middle East. Real national revolution such as the French Revolution—the untypical prototype from which so much confusion stems—and the Mexican revolution of 1910 are rare and becoming rarer. Both modern military technology and mass communications militate against them. Indeed, the notion of a more or less spontaneous uprising of a substantial portion of a population aiming at basic social change is largely a myth in today's world. Sometimes the ravages of international war can so weaken a government that it falls prey to its foes, as in Russia or China. Often new states simply fall apart before they have time to jell, as in the Congo or Nigeria, which continue to face uncertain futures. But the usual means of revolutionary activity today is guerrilla warfare, wherein a small cadre of trained experts harass a weak government—ordinarily with outside help—to the point where repressive measures taken by the government to defend itself are as important as social discontent in making the victory of the guerrillas possible. This has been the pattern from Algeria to Cuba to South Vietnam—a pattern some have sought to emulate in the racial ghettoes of American cities. Popular discontent brings the revolutionary some

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

support, but it is normally more important to get the government to overreact to the guerrilla threat. In order to provoke this reaction on the part of the government, the guerrillas must often use terror against the innocent —and sometimes even secretly against their own supporters—in order ultimately to create a psychological climate in which they gradually come to be regarded as the lesser evil.

It follows that any American policy of aiding revolution abroad would not resemble a nineteenth-century move to aid Greek nationalists or Hungarian republicans by sending supplies or money; it would not involve giving aid to heroic masses storming a latter-day Bastille and needing the equivalent of just a few more anti-tank guns. It would rather involve support of revolution against an established order supported—however passively and grudgingly—by most of the population, and would involve intimate collaboration with clandestine, terrorist minorities necessarily making use of brutal and cynical tactics.

A Stabilizing Paradox

The legal and moral objections to such a policy are legion. However we may delude ourselves that we are a revolutionary nation by inheritance (and after all even the American revolution was a white settler revolt against a colonial office controlled by an innovating government rather than a case of conquered peoples throwing off an alien yoke or an oppressed class rising up to destroy an existing socio-economic elite), we are today a status quo power. We accept the world legal order and—save in exceptional and difficult cases such as that of China—recognize de facto rulers regardless of their political predilections. To seek to overthrow the existing government of any foreign nation would not only be intervention of the most direct sort in the affairs of others, to put it mildly, but it would also involve striking openly and basically at the whole theory of world order through emerging world law to which American foreign policy is fundamentally committed. In addition, it might well upset the Communist nations more than would our aid to reactionary governments, since any nation willing to use revolution anywhere would threaten them as well. The existing double standard in these matters is paradoxically a stabilizing element in the world balance of power. In moral terms the United States would not only be breaking its word as expressed in existing treaties and in its general commitment to the whole framework of international law, it would be forced into the whole moral quagmire of deceit and terror which underground operations necessarily entail. Civil war, guerrilla war, and revolution—like espionage—magnify all the ambiguities of ordinary warfare into an insupportable nightmare in which friend and foe become indistinguishable. Any moral objections, pacifist or otherwise, to open warfare and its methods—even to counter-guerrilla warfare—would apply with even greater force to pre-emptive revolution. No hatred is as bitter and lasting, no duplicity as deep, as that which involves brother and brother or master and slave.

But the objections to a policy of pre-emptive revolution are not only legal and moral but practical as well. Successful subversive activities carried on against a foreign government demand secrecy and coordination. The Bay of Pigs disaster shows how difficult it is for a democracy, the American democracy especially, to muster the requisite amounts of these commodities for a major operation of this sort. Yet the Bay of Pigs, like the lesser but temporarily more successful operation in Guatemala, was carried on against a regime which was supposedly part of an international Communist conspiracy bitterly opposed both by American special interests in the nations concerned and by American public opinion generally. How much more difficult would it be to mount operations against governments which had the support of American business interests and popular opinion, and to do so in concert with forces which could be painted as enemies of the free world? Events in Vietnam and elsewhere have shown how much flexibility an American President has in committing the nation to foreign intervention without prior public sanction, but pre-emptive revolutions against the status quo would stretch his power to the utmost, and raise the specter not only of political dissension but of open sabotage by rightist elements in the United States.

In any event, American support of revolution abroad is highly unlikely to achieve what its proponents regard as its central objective, gaining the friendship of the revolutionary forces. Gratitude is at best a scarce and evanescent commodity in international politics—as General de Gaulle's activities indicate—even between peoples of essentially similar background. But the revolutionary elements throughout the world already have fixed attitudes toward the United States which specific acts on our part are unlikely to change. Our past role in world politics as a supporter of the status quo, our racialism, real or alleged, and above all our great and increasing wealth, make us natural targets for fear, hatred, and envy. If the United States did not exist it would have to be invented by the intelligentsia of developing nations as an explanation for the backwardness of their own countries and as a scapegoat for their own frustrations. Even should it be possible for the United States to initiate and successfully promote one or more particular revolutions (and surely not even the most ardent advocate of pre-emptive revolution expects us to support wars against injustice everywhere at once) this policy would gain us little political capital except in the nations directly concerned and even there only momentarily.

The United States is simply too deeply enmeshed in the fabric of world civilization to initiate the unraveling of it; our initiatives for change must be of a more indirect

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and controllable nature. In some cases we may find it necessary to support the status quo, short of direct military involvement; in other cases, reforms may be possible, and foreign aid can be used as leverage. Despite the domestic political difficulties involved, every effort must be made to diminish the involvement of American business firms in regimes such as that of South Africa where they can logically be viewed as partners in oppression with government and the American labor movement should be forced to reassess its ambiguous political role in much of Latin America. There may be situations in which a simple hands-off policy is best; in others strategic and economic considerations may make involvement difficult to avoid.

But in the last analysis we must come to grips with the fundamental ambiguity of the U.S. position. The United States is the strongest single power in the world and has global responsibilities and interests, yet it can influence what happens in most of the world only to a limited degree, and must learn to live in a world which for the most part it cannot expect to shape to its desires, however well-intentioned they may be. Happily, the United States seems to have gotten over the illusions fostered by a sterile anti-Communism which had as its corollary the belief that all changes were a direct threat to our interests. It would be ironic if we should now be tempted to base our policy on the new illusion that the world is on the verge of a great revolution which we must somehow capture lest we be swept aside by history. This is simply a more humane and liberal version of the Cold War—like the Johnson-Humphrey doctrine for Asia, a form of liberal imperialism. The dangers of such a grandiose illusion are immense, for while great powers can make mistakes of commission or omission without irreparable harm being done, the one thing fatal is for them to become the captives of their own fantasies.

India has more cows than the U.S. has people

THE SACRED COW

BEDE GRIFFITHS

Most people are aware that the cow is held to be sacred in Hinduism, but there must be few who were not surprised by the violence of the agitation which broke out recently in New Delhi against cow-slaughter. The reasons for this are complex. There is no doubt that they were partly political. The agitation was organized by two groups called the Jan Sangh and the Rashtriya Swayam Sevak or R.S.S., both of which are militant Hindu organizations which wish to make India a Hindu country in opposition to the Constitution of India, which has declared that India is a secular state and tolerates all religions. Both parties are fanatical—it was a member of the R.S.S. who was responsible for the assassination of Mahatma Gandhi on the ground that he favored the Moslems—and represent only a minority of Hindus, most of whom fully accept the present Constitution. But the feeling about cow-slaughter goes far beyond this minority and seems to be shared by the majority of Hindus. It is worthwhile therefore enquiring what is the background to this feeling.

In the first place it is well to get the facts clear about the cow population of India. There are said to be about 250,000,000 cows in India against a human population which is now nearing 500,000,000. In other words there is about one cow to every two persons in India. Yet the milk production of the country as a whole remains extremely low, and the average amount of milk taken per head in India is one of the lowest in the world—about 5 ozs. or 140 grams. The reason for this is partly that food is so short that the average cow at best gives no more than two or three pints a day or one and a half kilograms, but also because since cows are rarely slaughtered, about half of the cow population produces no milk at all. The demand that the ban on cow-slaughter should be extended to the whole country is going to make this situation even worse. When it is considered that these useless cows are eating food which might be given to milk-producing cows, and that the greater part of India is so constantly on the verge of starvation, it is easy to understand the exasperation of those who are concerned with the economic growth of India. When it is added that the cows which may not be slaughtered are eventually simply left to starve (the carcass and the skin and all the other parts thus becoming useless), it is difficult to see how the cow itself benefits from this arrangement.

But it is evident that the feeling about cow-slaughter is not based either on economic or on humanitarian considerations. We must look for it at a deeper level. Perhaps for this purpose one cannot do better than quote Mahatma Gandhi himself on this subject, as he was as deeply concerned as anyone about economic and humani-

DOM BEDE GRIFFITHS, O.S.B., *founded, and presently directs, a small contemplative community in Kerala, India.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tarian motives. Yet Gandhi proclaimed himself a staunch defender of cow-protection.

"The central fact about Hinduism," Gandhi wrote, "is cow-protection. Cow-protection is to me one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow to me means the whole sub-human world. Man is enjoined to realize his identity with all that lives through the cow. That the cow was selected for apotheosis is obvious to me. She was the best companion. She was the giver of plenty. She gave milk and also helped to enrich the soil for agriculture. Cow-protection is the gift of Hinduism to the world. And Hinduism will live as long as there are Hindus to protect the cow."

A Traditional Symbol

One can see in the light of this what the cow really means to the Hindus. It has become a symbol of some of the deepest traditions of his religion and culture, and it is around such symbols that the deepest feelings gather. It can be summed up by saying that for the Hindu the cow is the Mother. She stands for Mother Nature, which for the Hindu is no poetic fancy but one of the fundamental elements of religion.

Gandhi's statement that "man is enjoined to realize his identity with all that lives through the cow" is very revealing. For this sense of identity with nature is one of the foundations of Hinduism. Nature is divine; it is the body of God, as was declared by Ramanuja, one of the greatest doctors of the Vedanta. It may be pointed out that this belief goes back far beyond Hinduism to the earliest religion of man. In all the early agricultural civilizations of the world the earth was regarded as the divine Mother, and to plough the earth and sow the seed in it was felt to be literally sowing the seed in the womb of Mother Earth. So likewise to milk a cow was to suck the milk from the breast of the Mother.

These ideas may not be very much present to the mind of the modern Hindu, most of whom have now rejected the mythological view of life and become scientifically-minded. Yet these ideas remain deep in the unconscious and are especially strong in the country, where people are less sophisticated. It is significant that the main agitation against cow-slaughter was led by the "sadhus," the "holy men" who still wander in their tens of thousands about India. There are said to be about 5,000,000 of them altogether. Of these, many, it is generally recognized, are rogues and vagabonds, but there still remains a genuine tradition of "sannyasa," of renunciation of the world to seek for "liberation," and this is held in the deepest respect by Hindus, so that a sadhu will rarely be refused his meal of rice and a place of rest for the night. It is in these men that the old tradition of Hinduism is kept alive, the sense that this world is a passing dream or shadow, that the one reality is the "Brahman," the eternal, infinite Being, whose knowledge is perfect bliss. For them, no doubt, the cow still remains essentially a symbol, not an economic or a social factor, but an embodiment of the Divine.

I would suggest that this is ultimately what lies behind the agitation against cow-slaughter. India under Nehru, and now under his daughter, is striving to become a modern state. It has accepted the scientific view of life, modern technology, democracy, socialism, and family planning. The leaders of India are converted to this view, and the young men now going through the schools and universities are being educated in it. But behind this there still remains large areas of the unconscious, which modern secular humanism cannot satisfy, and these look to the ancient religion to satisfy their needs.

There is a resurgence of Hinduism going on at the present time among the educated of all classes, because it answers to a need which the modern world cannot satisfy. This phenomenon is found all over the world; it may be that the Negro problem in America is partly due to this. But it is especially strong in countries with a long and ancient religious tradition like India. I think that it may be said that the agitation against cow-slaughter focuses much of this feeling of frustration and exasperation against a system which leaves so many human aspirations unsatisfied. The more fanatical parties like the Jan Sangh and the R.S.S. stand for this ancient tradition of culture which they feel is being threatened by modern civilization and seek to enlist the sadhus, the representatives of the ancient tradition on their side.

If this reading of the events is correct, it shows that the problem is not so simple as it might appear. Can we simply set economic and social values against these religious traditions? In the West we have largely chosen to do so, and we are suffering in consequence from a dangerous lack of balance in our society. If India and the other countries of Asia and Africa and South America are to avoid this, it seems to me that consideration will have to be given to ways in which these religious traditions can be maintained in a modern economy.

Reverence for the cow and for nature herself, as something not simply to be exploited for the convenience of man, but as something sacred, with which man has to cooperate in order to fulfill God's plan in creation, is surely a good thing. I would say that cow-slaughter is in no way opposed to this kind of reverence, but it must be presented as something which not only has economic value but which can take its place in the service of God and man and in harmony with the purposes of Nature. Perhaps in this way we also may recover something of this sense of the sacredness of nature and realize that agriculture is not just a profane "industry," but truly a means of cooperation with nature which is directly related to the mystery of the Eucharist, in which Christ chose to present himself to us under the forms of bread and wine.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BELIEF AND MR. DEWART

MICHAEL NOVAK

Leslie Dewart's *The Future of Belief* deals with the two central problems Catholics face, the meaning of "development" and the meaning of the word "God." Particularly on the first point, he raises original and fertile questions. He is moving in a fruitful direction. But rather than add to the praise his book is receiving, perhaps it would be a better contribution to the task he has set himself to voice the objection he has not yet overcome.

In the first place it must be said that *The Future of Belief* is, essentially, a rear-guard skirmish. As Harvey Cox and Gabriel Vahanian have enthusiastically noted, it is an attack upon a certain kind of Thomism, and that attack is too easy. The cause is so popular that one does not have to defend assertions made in the name of "biblical understanding." Until Daniel Callahan's recent comment, a naive appeal to biblical understanding had not come under criticism. And, on the other hand, the view that grave injury was done to Christianity by its translation into the categories of the secular "Hellenic mind" is part of the current conventional wisdom. But historical studies during the last thirty years have added immeasurably to our understanding of the milieux in which Aristotle and Aquinas wrote, and revolutionized our knowledge of what they said and what they were trying to do. Dewart does not take advantage of these studies.

On its present terms, then, Dewart's work is more symbolically than really successful. It is symbolically successful because it offers evidence that even some in Thomist circles are as restless as Bishops Pike and Robinson. It is not really successful because it at best breaks through massive walls from which most of his contemporaries have long since escaped. But even then it does not correctly identify its adversary, those conservative Thomists who are unaware of the revolution in historical studies even in their own field.

Dewart does not correctly identify his adversary: his reporting of the historical views of Aristotle and Aquinas is not on target. If, however, one inserts the qualifier "curial" or "nineteenth century" before what Dewart calls "Scholasticism," his description gains considerably in accuracy. The Scholasticism of which he gives a detailed and lengthy portrait is to be found in pontifical documents, Vatican warnings and pronouncements, and in the lecture halls of still unrejuvenated seminaries and colleges. It is of the type sketched twenty years ago by Bernard Lonergan and labelled "conceptualist." Dewart's interpretations of Aquinas, particularly in the matter of cognitional theory, are "Conceptualist." Several of his key citations are from the documents of Vatican I and such pontifical sources as *Lamentabili Sane*. In their weaker moments, Maritain (to whom Dewart refers seven times) and Gilson (four times) fall into this type; but then they at least helped to initiate the research which led out of it.

What Dewart calls "Scholasticism" or "the Hellenic Mind" is at best very like, if not identical with, what in *The Open Church* I called "non-historical orthodoxy." However, on at least three basic points, historical research concerning Aristotle and Aquinas seems to indicate important discontinuities between their work and that of nineteenth-century Scholasticism. Neither Aristotle nor Aquinas hold (in Dewart's word) to a *union* between subject and object in cognition, but to an *identity*. For them as for Dewart the subject is already-in-the-world. To know, for Aristotle, is to know one's own immanent consciousness. Their theory of "practical wisdom" (Newman created his "Illative Sense" and his notion of development on the model of *phronesis*) arose precisely because in a world of contingency the intelligence is not dealing with necessity but with what we now call probabilities. Thirdly, their originality lay in turning from the kind of abstractness and idealism which Dewart wisely abhors, in favor of an empirical and concrete method which for their time was startling.

John Herman Randall, Jr., has argued for many years that American naturalists erred in docilely accepting the idealist interpretation of Aristotle and setting themselves, like Dewey, against it. Aristotle, he correctly shows, is a naturalist and a functionalist. Pierre Aubenque in *La Prudence Chez Aristotle* has further shown that the context in which Aristotle's Nichomachean Ethics was tentatively worked out was not that of *Nous* and necessity, but that of Greek tragedy, chance, and contingency. In brief, what Dewart describes as "Hellenism" represents at best only one strand of Greek thought; it does not represent Plato's knowledge of ignorance, the tragedians' sense of chance and failure, nor Aristotle's preoccupation

MICHAEL NOVAK, *a professor in the Department of Humanities at Stanford, here contributes his regular column.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

with the problems of contingency and individuality. It does not represent the strand of Greek thought which most stimulated Aquinas.

Dewart nowhere employs the insights of the recent, critical generation of Thomists—Chenu, Forest, de Finance, Marèchal, or Lonergan—whose theories of consciousness, development and faith are more thorough and more sweeping than his own. He cites Karl Rahner and Maurice Blondel with enthusiasm, but precisely at places where they represent an anthropology which they learned from Aquinas. Unfortunately, then, students who have attained historical consciousness in their interpretation of Aquinas will seldom recognize the latter in the portrait presented by Dewart. In attacking the conceptualists and the non-historical among Thomists, Dewart is performing an intramural service; but he does not notice either those who have preceded him in this task or those who outdistance him.

In his notions of "presence" and "fidelity," Dewart relies most often upon Gabriel Marcel. But Lonergan's famous articles on the meaning of *Verbum* suggest that the theory of consciousness argued for by Dewart has a much longer and richer tradition than either he or Marcel is aware of. The notion of a concrete metaphysics has been elaborated by Aimé Forest and Joseph de Finance. Maréchal argued at enormous length that the fundamental characteristic of human intelligence is its dynamic capacity for development, its radical openness; and that this dynamism was precisely, for Aquinas, the point of departure for metaphysics. When Blondel argued for a viewpoint in which action is to be seen as intelligent and intelligence as a mode of action (thus denying a real distinction between the practical and the speculative intellect), he thought of himself as renewing—against the "veterist" Scholastics of his time—a view supported by an ancient tradition. When he argued for a concrete world view beyond philosophy—a Christian metaphysics—he performed a task Aquinas had undertaken in an earlier generation. Aquinas, the first to become aware of the distinction, wrote always—even in philosophical matters—as a Christian theologian, never (like Siger de Brabant) as a philosopher.

Dewart's book, then, might be described as a highly polemical rehearsal of themes already articulated by Christians working within a Scholastic context. That context has a great deal of power, as Protestant thinkers dipping into it for the first time (and fighting their long-nourished prejudices as they do so) are beginning to discover. That Harvey Cox is so fascinated by Dewart's book is a surprise of some significance.

Newcomers should be warned, however, that Dewart's representations of the historical positions of Aristotle and Aquinas are to be taken, rather, as applying to what Rahner calls that "large crowd" of machine-produced Thomists. (Thomism is the only philosophy in the world which must turn out a number of new teachers every year to feed into "the system.") For example, Dewart rejects a "hellenic" theory of development because it would merely "reduce" every act to a potency. In the authentic position of Aristotle, however, the notion of potency and act is infinitely more flexible than Dewart represents. When acorns grow into oaks, of course, the development of act (oak) from potency (acorn) is structured, lawlike, and determinate. But acorns also turn into soil, or are eaten and enter into animal organisms, or through the application of unusual conditioning or human genius are made to develop into a quite different species of tree, or who knows what else. The notion of potency is so broad that it is impossible to conceive of any development whatever (whether it occurs in a lawlike or in a random way) to which it would not apply. If the notion is deficient, it is because it is so completely open.

Asking Relevant Questions

The reason for the openness is that the basic paradigm for the relationship of act to potency is that of an answer to a question. If you raise a new type of question, you thereby create a new type of potency calling for a new type of act. The point of the notion of act and potency is that states of affairs are so related to one another that questions about one state may have answers in another. It is important (even the mark of a wise man) to ask the relevant kind of question. There is no development at all if states of affairs are not related, or if answers are not related to questions. Aristotle and Aquinas did not ask every kind of question: specifically, not the kind which modern physics and evolutionary theory ask. But their notion of potency does not forbid the asking of such further questions; it might be more just to say, with Alfred N. Whitehead, that their confidence in the relevance of asking questions bore fruit beyond their own anticipations.

Again, Dewart describes the Aristotelian "Prime Mover" as if he were the Supreme Being of the eighteenth-century Deists "out there" and remote. In fact, Aristotle's God is a cosmic force present everywhere throughout the universe, a God who is the intelligibility and dynamism of the entire system and its every part, a God who is wholly immanent. (Dewart comes closest to this in describing the God of the Stoics and the God of the modern secular man). Aristotle's God is not the Christian God, but his impersonality, omnipresence, and attractiveness to intelligence offered a basis for discussion at least as fruitful (and risky) as that which current secular philosophy offers Christians. It remains to be seen whether we will do even as well with our dialogue as Aquinas did with his; it is certain that we must do differently.

For even a Thomism which has achieved historical consciousness is not enough. Granted that Dewart de-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tails the deficiencies of conceptualist Scholasticism, it remains that contemporary philosophical issues are discussed in quite other language, and according to quite other rules, than Dewart yet employs. The truly grievous intellectual wound in contemporary American Christianity is that it is still neglecting the wisdom of the Anglo-American secular university. That wisdom is not the wisdom of Barth or of Bonhoeffer, not of Rahner or of Küng, not of Aquinas or of Teilhard. The hardheaded Anglo-American philosopher hankers after rigorous physics and mathematics. Heidegger, to him, is a muddle and Marcel is an amateur. He commonly prefers the logic and language of Scholasticism—at least the Scholastics (as he understands them) valued clarity.

From the point of view of contemporary secular philosophy, Dewart's proposals concerning language about God fall into the same difficulties as those of Harvey Cox. They are, in the technical meaning of the word, nonsense. Cox, when all is said and done, takes his stand on the Bible. As secular men understand the word, Cox has not yet escaped from the toils of religion. It appears that a quite secular man can attain all the results, political and emotional, attained by Cox's theory, without any tortured biblical exegesis or, indeed, without any reference to biblical faith at all. One can admire Cox's ethical practice, but then one can admire that of Camus, too. From a pragmatic point of view, one needs neither Bible, church, faith, nor the God of politics and silence. Similarly, on the crucial two pages where he is at last giving us his alternative to the hellenic conceptions he has been attacking, Dewart quotes Gabriel Marcel. In elaboration, he quotes Marcel again—repeating the same words exactly. The key sentence runs as follows: "There can be beyond the totality of all actually existing being, something *present* to us in our experience, in the sense that [and here he quotes from *The Mystery of Being*] 'when somebody's presence does really make itself felt . . . it reveals me to myself, it makes me more fully myself than I should be if I were not exposed to its impact.' "

It is, perhaps, too easy to make fun of such sentences; they do not measure up to the standards of secular philosophy. Suppose, for example, a quite neurotic only child becomes "more fully himself" when he imagines that a pet yellow elephant walks always at his side. That surely is a "presence;" is it also God? (Is God, then, Charlie Brown's great pumpkin?) God appears to be a presence conjured up by deeply sensitive persons, like spirits by a medium. Is he present to us the way a dead grandmother is present in her empty but undisturbed and furnished home? Since God is not an object, he cannot be present as a mosquito is present, invisible when the light is turned on, but biting us in the dark. Yet the mosquito certainly makes us more fully alert and exposes our character to ourselves more fully than if its impact were not felt. The criterion of "presence" slides off into an uncomfortable vagueness.

From the point of view of secular philosophy, Dewart is attempting sleight-of-hand. He is a convinced Christian who has inherited Scholasticism as Descartes inherited it, and who is just catching up on the four centuries of its philosophical rejection. For no ascertainable public reason, Dewart believes that God is "present" to him. He tells us that this presence is given neither in intelligence nor in empirical-sensible intuition. What, then, in imagination? In childhood conditioning? In desperation? What possible basis has he for trusting in such "presences"? Professor Dewart ridicules alternatives to his own (which he does not present in their strength) yet he offers an unreliable foundation for future reconstruction. Yet no subject is more difficult than the one Professor Dewart has attempted; no one who has tried it will be surprised to discover that he fails.

Again, when Dewart calls God "reality" instead of "being," and employs worlds like "transcendent," "within," "beyond," "totality," and the like, a contemporary secular philosopher suffers unfeigned anguish. Paul van Buren in his early book, *The Secular Meaning of the Gospel,* at least recognized the thorny challenges of Anglo-American philosophy; Dewart is happily innocent of them.

Ecumenical Philosophy

Moreover, one must note at this point that there is a reaction setting in against Anglo-American philosophy, which Dewart could have channelled. We are due for a new "revolution in philosophy." Many of the young men trained in the philosophy of language and logic are restive. More things appear to be said and done in human language than paradigms modelled on the physical sciences or mathematics allow. The study of usages like "I believe," or "I affirm," or "I understand," indicates that the operations of a human being manifested in verbal behavior are more complex than an older generation of philosophers anticipated. Besides, it has become apparent that the context in which language is employed (a smile, a raised eyebrow, an intonation) affects the significance of sentences. The analysis of language, in short, is becoming a kind of phenomenology. Meanwhile, Continental phenomenolgists are discovering the assets of clarity of expression and the pitfalls of simple "category mistakes." An ecumenical movement is occurring in philosophy.

The path of the future, it appears, lies in a close study of that philosophy in which the many streams of our western philosophical heritage most adequately converge. It seems that that philosophy is the tradition of William James, Josiah Royce, C. S. Peirce, John Dewey, and Alfred N. Whitehead. The most influential American Protestant thinkers have characteristically turned to German models; Catholics have commonly turned to Latin models (Dewart, too, turns to Europe). Conse-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

quently, even when they are at their best, American theologians are seldom speaking the language of their native culture. Their accents, their emphases, their distinctions do not ring true to the American experience. Yet that experience is the forerunner of the future age into which we are rapidly moving: technological, pragmatic, urban, international. No philosophical tradition deals with these realities more humanely and more openly than classical American philosophy.

On the other hand, classical American philosophy has grave weaknesses which the young thinkers of the New Left have already discovered, and which the Christian tradition has the resources to strengthen. Young people alienated by the work ethic of American pragmatism are turning to drugs, which allow them to perceive persons and objects in other than instrumentalist categories. Such people understand what you mean when you speak to them of leisure and contemplation, social consciousness and reform. Classical American philosophers, working within a stable, comfortable culture, could afford to take some human values for granted: the dignity of the human person, the value of human life, optimism regarding human progress, the reasonableness of human agents. But young people who have seen bloodshed in Mississippi and Cicero, who face the prospect of a command to drop napalm on unseen targets, and who experience every day the illusions and hypocrisies of the pragmatic middle class (including liberal administrators and professors), cannot take such values for granted. Many are wrestling with a profound, debilitating nihilism; discouragement is setting in; suicide is a matter for reflection.

Pragmatism, in merely taking basic human values for granted, does not suffice as a way of life, unless it is interpreted in a new, larger, more critical sense. In that broader sense, pragmatism is constituted by fidelity to the drive to question everything, and by the values required for such fidelity. Such a pragmatism recognizes that even "facts" are constructed from a certain point of view, with certain ends in mind. Pragmatism in that broader sense insists that personal experience is a relevant factor in every question. It asserts that the community of shared human experience enlarges the horizon of the individual person. Such a pragmatism gropes instinctively for adequate notions of community and the fully developed human person (for "participatory democracy," to employ a current phrase). The young student who walks through the thousands of paperbacks in the college bookstore needs no one to tell him he is finite. He is inclined to wonder whether he has any value at all. He's aware that he needs the company of others.

Dewart's book, despite its virtues, then, is not secular enough. It is not contemporary; I would hesitate to hand it to even a bright graduate student on a secular campus. Nineteenth-century Scholasticism is a dead issue. I hope that Professor Dewart turns soon to an Anglo-American philosophical idiom, and that he attacks head-on the problems of a secular, pragmatic, value-creating humanism. Our young people are already living such a humanism. It is necessary now to turn to the sustained reflection which will interpret to them what they are doing. Metaphysics, as Dewart sees, follows upon lived experience. I do not recognize the lived experience of the present generation in his book, only the problems of Catholics living with the language of two generations ago; and I do not think he sufficiently recognizes the accomplishments of the recent generation of those very Thomists who frame his universe of discourse. But if he succeeds in getting even a few of the old guard to question the experiential meaning of the words they so glibly use, his book will have performed a valuable service.

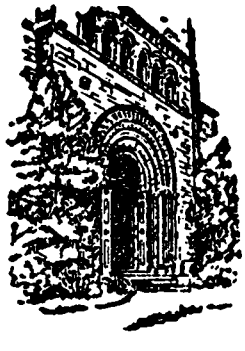
CHESTNUT HILL COLLEGE

Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Accredited Catholic college for women. Liberal arts and Science.

For further information write to the Registrar.



Prospective students should make early application

I SPY

THE SCREEN

Movie cycles usually start slowly, gain momentum when individual films make money, rise to a peak when every movie-maker wants to get in on the dough, continue to the point of nausea as the imitators get into the act, and then slowly, too slowly, peter out with only an occasional good flash in the pan by which time audiences are fed up with the repetitions, clichés, and weary themes. The spy-and-chase cycle, which picked up quite an impetus with the successful James Bond pictures, is by no means finished but is probably in the last stage. At least this trend's recent items, now on our screens, would indicate this.

The good flash is "Funeral in Berlin," one of the best, if not *the* best, in the whole long stream of spy-and-chase pics. Once again Michael Caine is fine as Harry Palmer,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the reluctant secret British agent from "The Ipcress File," who is just as reluctant now about his assignment to investigate and aid the defection of a Russian official from East to West Berlin. And once again the good script (written by Evan Jones) is based on a Len Deighton novel; but the plot is so complicated that you have to work overtime to follow the characters as they cross each other and then go in for double-crossing and triple-crossing. "Funeral" is worth the effort. Its story is fascinating; and each clue planted early carefully falls into place later. Under Guy Hamilton's lively direction, the cast is superior throughout—not only Caine as the bespectacled, seemingly casual Cockney agent, but also Oscar Homolka as the Russian colonel Palmer is sent to help, Paul Hubschmid as the British control in West Berlin, Eva Renzi as the pretty Jewish girl who's working with Israeli intelligence to track down ex-Nazis and whatever money they have, and Hugh Burden, Gunter Meisner, and several others all adding their talents to the complicated set-up. The color photography of West and East Berlin with its authentic settings is first-rate. Most authentic of all, however, is the deglamorizing of the whole espionage business. "Funeral in Berlin" is packed with suspense and has some good humor, but the film makes very clear that the cynical, dirty ethics of spying are neither fun nor funny.

Also set in West Berlin and aided by some good color photography, "The Quiller Memorandum" sends agent George Segal to track down neo-Nazis and their headquarters in Germany today. In spite of a good cast with Alec Guinness as the British control in Berlin, Max von Sydow as the Nazi Mr. Big, Senta Berger as the inevitable girl in every spy picture, and bit players like George Sanders, Robert Flemyng, and Robert Helpmann, "Quiller" is just another exercise in violence and espionage claptrap—with only the excellent shots of Berlin to make it seem real. Perhaps the most surprising thing about this mediocre effort is that Harold Pinter wrote the script (from Adam Hall's novel); except for a couple of weird ironies, you'd never guess it is by the author of "The Caretaker" and "The Servant." Furthermore, Quiller (Segal) himself is so inept that the moral seems to be: never send an American boyscout to do a British agent's job.

Moving farther south in Europe, Robert Vaughan is sent by the C.I.A. to learn who's blowing up diplomats and scientists at the international conference in "The Venetian Affair." Once again spying is established as a really "stinking" business. But this movie is so dull, one can hardly sit through it. Elke Sommer and Felicia Farr add a certain grace and beauty to the lackluster events. It is Venice, in color and Panavision, that really steals the show, but when the scenery starts being more important than the spies and the villains and the dirty work and the plot, then it's time for this spy-and-chase cycle to fold its tent and go home.

Most amusing among the recent take-offs on the cycle is "The Spy with a Cold Nose," and most amusing in this suspense comedy is Lionel Jeffries as a British Counter Intelligence man who gets the bright idea of bugging a bulldog with a small transmitter and then giving the animal to the Russian Premier who will of course take the dog everywhere, including important meetings, and thus let the British hear all. What happens is quite funny—up to a point. The scriptwriters and director Daniel Petrie had almost nowhere to go after they set up the main premise. Laurence Harvey manages to be mildly funny as the campy vet who operates on the dog and then goes with Jeffries to Moscow to get the animal and the British out of their scrape. Jeffries is hilarious throughout. But when the story runs downhill, he can't save it; and the audience begins to find "Cold Nose" quite lukewarm.

PHILIP T. HARTUNG

● ● ● ● ● ● ● ● ● ● ● ● ● ●

SISTER M. SIMPLICIA, I.H.M.

TO AN EXCEPTIONAL CHILD

Sun, moon, star
hung awry: you play
in your monotone world,
by cosmic error, apart,

Startingly different,
special, yet custom
quiets the eye; love
trebles our blindness:

We see your grace by heart.

ANNIVERSARY

I went seeking
a witness-sign
to confirm my morning pledge.

Timeless, winterwise
Love pointed beyond
a summer-hedge:

Asters
spangling dry earth
constant with stars;

Chrysanthemums
sustaining frost,
snow.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

The non-establishment of the jazz world

Four Lives in the Bebop Business

A. B. SPELLMAN

Pantheon, $4.95

MICHAEL ZWERIN

The jazz musician suffers in the grand old tradition. However, unlike painting or classical music, jazz has no tradition of its own, so his suffering isn't respected or understood by the establishment. A Rockefeller will try to help a starving painter. After all, didn't Van Gogh starve? (Besides his product is now worth a fortune.) In painting there is a history of suffering for integrity. But jazz has risen from an interesting and vital folk music to the level of an art only in the last twenty years or so and jazz artists are even outsiders in their poverty. They receive no foundation money, they are not mentioned as candidates for any federal subsidies, with few exceptions they are not handled by booking agencies for tours of either concert halls or the colleges. They scrounge for whatever meager economic sustenance they do get and, although there have been signs lately that the situation is improving somewhat, are still basically invisible on the American scene. They are alone and bitter. Their story is, like the history of the Negro in the United States, largely untold and unknown.

So A. B. Spellman's book, despite the flippancy of the title, is important. It tells of a part of us which is respected perhaps more than any other abroad, but ignored brutally at home. The State Department sends out jazz as a cultural ambassador, with fantastic results. I played with Earl Hines' band in Russia last summer and the response was overwhelming. We played to over 90,000 people and there were no vacant seats in any of the 32 concerts we gave. Most of them resulted in wild cheers and flowers were thrown at us. Even in some of the smaller towns on the Trans-Caucasian Peninsula, the people listened well, though they didn't understand our music. Generally, they seemed hungry for it. Here jazz musicians are just hungry.

A more apt title for the book might have been "Four Lives in the Survival Business." Jazz is an art which isn't even treated as an art in America. In the past, it was strictly drinking and partying music, performed in night clubs for the purpose of selling booze. This is no longer true, but people who have antennas instead of ears don't know it yet. Unfortunately those with power consider it popular music and everybody knows popular music is a lucrative business.

An article on the new jazz in the December 12th, 1966 issue of *Newsweek*, included a classically misinformed statement by a member of the power structure. W. McNeil Lowry, Ford Foundation Vice President, was quoted as saying, "We consider (jazz) a legitimate part of the arts but nobody has come forward with a proposal about what we might do for this handful of musicians. We've always felt that jazz offers a much easier commercial place for an artist than a lot of the arts."

Nobody has come forward? I know of at least a dozen jazz musicians who applied for grants but never heard of one who was successful. There is an Institute of Jazz at Rutgers University, some colleges have jazz departments, there have been several repertory jazz orchestras which no longer exist because of financial problems. My God, even the Salvation Army now has a jazz band. But nobody has come forward, because it has always been futile to do so. And if jazz offers a much easier place than in the other arts, I pity the other arts. I recommend that Mr. W. McNeil Lowry (sometimes it seems to me that we might improve much in our society if we took the power away from people who part their names in the middle) read A. B. Spellman's book.

The four biographies are a chronicle of frustrated heroes: Cecil Taylor, Ornette Coleman, Herbie Nichols and Jackie McLean. The first two come across strongest, perhaps because the author seems to feel closer to them, and to attach more importance to their stories. Taylor and Coleman changed an art form. No, they created one. They freed the subtleties of Charlie Parker and Thelonious Monk from formalistic limitations, which were tying the music to Broadway. What they play has nothing to do with popular music—it is full-blown subjective creativity. Classical music became "abstract" more than fifty years ago, and to that extent Taylor and Coleman are old-fashioned. In view of this, it's curious that they are considered so far-out. But here we come back to the tradition problem. The art consumers do not even know Taylor and Coleman exist, by and large, because they play jazz, which has always been night club music.

The irony is that club owners don't like them either. They don't hire these people because their music is so intellectual, so complex, that customers don't buy drinks. They listen instead and that's bad for business. Their music doesn't belong in clubs. But it doesn't "belong" anywhere else either. It isn't considered a legitimate candidate for concert halls, foundation grants or State Department tours. The State Department sends the old safe commercial "stars"—Earl Hines, Benny Goodman, Woody Herman—abroad. As much as I respect these people, they have done with innovation. Even the Russians know this. "We love Earl Hines, but we already know his music. We are interested in Thelonious Monk or John Coltrane or Ornette Coleman. Why don't you send us any of these people?" many intellectuals asked me over there. I had no answer.

The book includes a touching story about Coleman, when he was playing saxophone with Clarence Samuels' rhythm-and-blues band in Baton Rouge,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Louisiana in 1949. It is the American, Negro, version of the old story of the insensitive reaction to the "strangeness" of the innovator, the hostility to change of any kind, to the threat it implies.

". . . The band had been playing in a roughhouse dance hall. During one of the dances, Ornette decided that he would make one of those intermittent injections of his own idea of modern music into the middle of his blues solo. All that he accomplished was stopping the dance and touching the nerves of some of the toughest men in the hall. After the set, a girl walked up to Ornette and told him that someone outside wanted to meet him. Ornette closed his horn case, picked it up, and went out the door. All that he remembers about them now is that 'goddam those cats were big.' He was standing in darkness on a hill behind the building, near some trees, when at least three men surrounded him, and he knew immediately that they were going to beat him. His first thought was to shield his saxophone case in both arms, and he tried to hide his face behind the case. They pried his arms apart, smashed the case, smashed the saxophone, and threw it off the hill. Then they threw Ornette down, and kicked him."

America goes on kicking jazz music, using its life-blood for political purposes, and then leaves it limp and battered in an alley.

The Future of Catholic Christianity

MICHAEL DE LA BEDOYERE

Lippincott, $5.95

SISTER M. CHARLES BORROMEO MUCKENHIRN

The collapse of previous certitudes does not usually generate a spirit of creative optimism. Perhaps this is one key to the enjoyment of reading this book. The ten essays that comprise it are written in devastatingly lucid style of the type that causes rather constant underlining. Each author sees that the church that we knew before Vatican II has vanished into history. However, each one brings to this insight his own angle of vision, and his own rejoicing that Catholics have been liberated into a world of new vision.

The sometimes explicit, and always underlying, theme of the whole book is that Catholics must now join their fellow men in the living of a humanly responsible life, without any absolute guarantees of either meaning or effectiveness. The old simplistic notion of infallibility as an excuse for not thinking has been replaced by the awareness of the inner strength of personal conscience.

"Belief is Being," by Yvonne Lubbock, and "The Broken Pitcher" by Magdalen Goffin, both deal powerfully with the seemingly sudden collapse of Catholic props in both the dogmatic and moral order of things. The present moral crisis is powerfully dealt with by John Todd in "Love and Morals." The chapters on "The Heart of Unity" by T. L. Westow and "Towards a New Integrity" by Andrew Boyle focus on what it means to take literally the fact that the Church is all its people. Only a unity and integrity which are profoundly immersed in the human reality of the persons we meet and love and work with, can take on flesh and blood. Theology will acquire new sharpness and relevance as more and more laymen are trained in professional reflection on the faith. "The life and energy that first went into propping up the structures, the power and secular prestige, will now be released for the genuine live witness of Christ."

In "The Future of the Female," Bernadine Bishop opens up lines of truly creative insight on possible evolution for women within the Church, but not along mere imitation of the previous male power structure. For example, "Women have a tremendous part to play in the development of the priesthood, and they cannot do it best by joining it. . . . Greater trust in the powers of the heart (i.e. the feminine) will create an atmosphere in which the faith can be apprehended directly in the centre of the personality."

Ronald Brech's "Economic Planning for the Church" breaks new ground and in a very practical way, by setting out a plan for an entirely new and modern approach to material possessions and finance in a local church. Long range

FIDES BOOKS

PROVIDING FOR THE NEW NEEDS OF ALERT CHRISTIANS

Charles E. Curran

CHRISTIAN MORALITY TODAY

The Renewal Of Moral Theology

The essential element in the renewal of the Church is to make the Christian message relevant to 20th century man. Father Curran provides an introduction to the new moral theology and deals with broad concepts and such specific applications as Sunday observance, mixed marriages, and birth control. **Paperback, $2.45**

Maria Montessori

THE SECRET OF CHILDHOOD

A new American edition and translation of Maria Montessori's germinal book. It is a description of the origin of her revolutionary ideas which are the bases of her techniques for educating young people. **Paperback, $2.95**

DOME PAPERBACKS

Dennis J. Geaney, O.S.A.

THE SEARCH FOR DIALOGUE

Insights into the art of communication between parents, teachers and teenagers. **D-48—95¢**

Patrick Fannon, S.M.M.

THE FOUR GOSPELS

A simple, fresh, and extremely readable introduction to the four Gospels—their making and message. **D-49—95¢**

G. Desbuquois, S.J.

HOPE

God speaking words of encouragement, determination and hope to all who live a life of effort. **D-50—$1.25**

René Voillaume

IN THE MIDST OF MEN

Seeds Of The Desert II

A series of brief counsels on Christian life in the world based on the legacy of Charles de Foucauld. **D-51—95¢**

Leo J. Trese

YOU ARE CALLED TO GREATNESS

A summons to sainthood for every man. It is written in the grand tradition of *Many Are One* and *More Than Many Sparrows*. **D-52—95¢**

Vincent J. Giese

JOURNAL OF A LATE VOCATION

The Church, the priesthood and the people of God seen from close and perceptive observation by a layman and member of the clergy. **D-53—95¢**

Write for Our Complete New List

Fides Publishers, Inc.

Notre Dame, Indiana 46556

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

planning for entire ecclesiastical units, handling of finance by competent laymen, unifying of all facilities through a central secretariat, organized research on pastoral problems . . . these are only a few areas which are treated. The entire financial and material side of the Church must become the task of all the members of the Church.

Daniel Callahan and Archbishop Roberts both deal, the latter allegorically, with the problem of freedom in the Church, its hopes and dangers. They highlight the necessity of free discussion, while facing the difficulty of achieving unity among Catholics who feel constrained to question everything.

All the authors are willing and personally able to accept the fact of dramatic change in the Church, and to see it as fundamentally all to the good. However, they are painfully aware that "the sense of freedom which derives, however vaguely and superficially, from the spirit and acts of the Council, is by no means to the taste of the millions accustomed from the earliest years to live their religious life according to long laid-down commandment and 'black and white' precisions."

Two particularly apt images are used to indicate the emotional conflict which now tears at the heart of any group of Catholics. Yvonne Lubbock speaks of an earlier attitude toward revelation which regarded it as a sacred stone "much as if the heavens were suddenly rent asunder and through a gap in the clouds God spoke by means of a golden megaphone to his chosen recorders. Plonk! the revelation has dropped from the skies. The appointed scribes scribble it upon the sacred stone. The clouds draw together again and God withdraws his mighty megaphone." Fantastic, and yet in substance so true for many Catholics. Otherwise how explain the packaged, formula approach to religion teaching, only now being gradually replaced by attempts at teaching for understanding.

Another striking image for our present state is used by Magdalen Goffin as title for her essay, "The Broken Pitcher." The reference of course is to the story of Gideon in Judges. "On the sound of Gideon's trumpet each blew his own and at the same time broke his pitcher, so releasing the lamp by whose light he was able to engage the enemy. Let us take that pitcher to be the traditional Christian statement, represented at its fullest and most consistent by Roman Catholicism. Long ago cracked, it has been our fate to witness its shattering. We can attempt either to fit the pieces together again or we can recognize that the pitcher has served its purpose, that time has done its work, and the lamp within was no longer protected but imprisoned."

The future of Catholic Christianity is well into its uncharted adventure. It will be increasingly different from any past moment in its long history, a history much more diverse that we of recent and rigid centuries have experienced. The writers in this book, significantly all laymen and women, except for the Archbishop, communicate a sense of solid grounding in this present world, a deep understanding and respect for the past, and a genuine creativity toward the future. A Church that can stimulate and support such men and women surely has a future whatever its dangers and successes.

Vessel of Wrath

ROBERT LEWIS TAYLOR

New American Library, $6.95

WILLIAM JAMES SMITH

It was just about the turn of the century when Carry Nation took up her hatchet to smite down booze. Carry was then in her middle fifties, with a hard life on the midwestern frontier behind her. Her animus against alcohol (and other forms of sin, such as cigarettes) had smoldered unnoticed for many years, having been originally engendered by an alcoholic first husband who resigned from life early of cirrhosis, leaving Carry with a sickly child and little else.

But about 1900 her fury burst into hatchet-wielding flame and for some ten years she laid about her with a vengeance, rallying with curses and prayers the temperance ladies in their intemperate forays. Bartenders from Kansas to the coasts trembled at the thought of one of Carry's raids and the great John L. Sullivan himself, then a barkeep, retreated in hasty dignity before her. She was finally stricken with an embolism as she exhorted a crowd of the faithful and was carried off murmuring: "I have done what I could."

In her time, as even now, Carry was considered irresistibly funny by most of the reporters who followed in her fumey swathe. Perhaps today we are more inclined to nose out evidences of psychosis. Exhorting the weak for their weakness is simply no longer done. And in Carry's case there is certainly suggestive evidence of imbalance. Both her mother (who fancied she was Queen Victoria) and her daughter (whose visions were more plebeian) ended their days in mental hospitals. But Carry herself, for all her wild rampages, seems to have been perfectly sane within any reasonable definition of the term. She was saved from the ranks of the truly rolling-eyed by a quite motherly sense of humor and by a flexibility of response that warned her when the axe was dangerously inappropriate. She was a woman of great personal charity—which extended without question to the streetwalkers she met in jail as well as to the wives and children of drunken brutes. And her fervor, though religious by her lights, was marvelously non-sectarian.

Mr. Taylor in his excellent biography has chosen to view Mrs. Nation as primarily funny, and his book is one of the most amusing ones to come along in some time. It cannot be said that Mr. Taylor is unwilling to give Carry her due as a dougthy and colorful figure and a woman of many real virtues; nevertheless, one eventually feels that the author's jocosities become a little too relentless. We get one too many comic bartender doing terrified flip-flops at Carry's hymn-singing approach. (The newspaper accounts of the day are apparently a mine of this sort of Chaplinesque humor.) Perhaps there is an element of male chauvinism in this humorous approach, *vide* the Suffragette, always presented as a comic figure, even by the sympathetic. The attitude may very well be that the serious woman is, *per se*, funny, and certainly many of Carry's conniptions

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

would bear this out. But nowadays, far more than in her time, Carry's basic mission seems droll to us.

This change in attitude may very well represent an advance in our civilization, in that we no longer would think of prescribing the personal lives of our fellows. The only sins are social. No one today, for example, would think of questioning anyone else's sexual behavior, no matter how bizarre, unless it were "anti-social." The right to go to hell in our individual and unfettered ways is inviolate. Even the churches concentrate on the social sins. The self-destructiveness of alcoholism, for example, is no longer considered a sin at all, but a disease. The government is prepared to spend vast sums discovering cancer cures but very timid amounts indeed in persuading individuals to avoid cigarettes as a major cause of it. Any dictation in this respect would be considered intolerable. It is not merely the beatnik who demands legalized marijuana but the very respectable who urge free heroin for the addict. The era of Prohibition is considered a shameful one in our history and it is the height of bad taste to point out that alcoholic admissions to hospitals dropped dramatically during the period. Everyone has the *right* to drink himself to death and his fate, or the fate of his family, is not really a social problem.

In many ways the change is a victory of that personal *laissez-faire* that may be the triumph of our age if it is not its destroyer, for private indulgences have a way of spreading out into the social scene in a most unruly way. Illegitimacy, for example, is not a purely personal problem; the alcoholically unemployable is not merely his own bundle of misery; the cancerous lung often has implications beyond the individual afflicted; the dope-addicted very often kill other than themselves. Friendly persuasion may be the answer, as surely everyone would like to think. But wouldn't a little righteous moral indignation be a welcome change? We have our Carry Nations today, to be sure, in other fields and perhaps more important ones. It is probably ignoble—and surely futile—to wish that Carry herself might come swinging down the avenue just once again, snatching cigarettes from gaping mouths and bellowing out, "Am I a Soldier of the Cross?" Ah, no, Carry in a sense has conquered—we are temperate.

the child born less than perfect...

...shadows many lives

One family in ten knows the tragedy of having a defective child. Almost 80% of all birth defects can be treated. Your March of Dimes contribution helps to finance more care and more research to find ways to prevent birth defects.

fight birth defects

JOIN **MARCH OF DIMES**

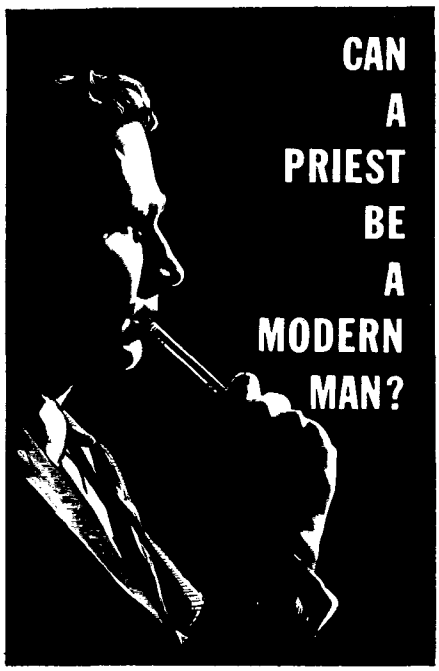
The Collected Works of Jane Bowles

Farrar, Straus, $6.95

GEOFFREY WAGNER

Married to a writer of existential thrillers, who enjoyed a vogue in the fifties, Jane Bowles "has written a great deal," we are told, "and offered only a part of it for publication." She here offers a novel reprinted from 1943, a play and seven stories.

Two Serious Ladies, the novel, is psychotherapy by fable, an intercalated account of various women who might be called "peculiar." It is incredibly bad. For the most part it consists of dialogue, each character speaking like another with uncontrolled garrulity, whether a neurotic "New York lady of a very dis-



● The Paulist Father is a **modern man** in every sense of the word. He is a man of this age, cognizant of the needs of modern men. He is free from stifling formalism, is a pioneer in using contemporary ways to achieve the conversion of 100 million non-Catholic Americans. He is a missionary to his own people — the American people. He utilizes modern techniques to fulfill his mission, is encouraged to call upon his own innate talents to help further his dedicated goal.

● If the vital spark of serving God through man has been ignited in you, why not pursue an investigation of your life as a priest? The Paulist Fathers have developed an aptitude test for the modern man interested in devoting his life to God. This can be a vital instrument to help you make the most important decision of your life. Write for it today.

NATIONAL VOCATIONS DIRECTOR
PAULIST FATHERS Dept. 2
415 WEST 59th STREET
NEW YORK, N. Y. 10019

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tinguished family," a Panama hotel (or brothel) keeper, a half-Javanese half-Irish "girl" of sixteen, and a fey female tourist who "hated to know what was around her, because it always turned out to be even stranger than she had feared."

Since the book is about nothing, few norms can be applied to it, except that of a self-conscious naïveté reeking of the *rue du Bac* and unclean underwear spilling out of *Louis Seize* commodes, the sort of thing written on the left bank thirty years ago and at places like the Yaddo and McDowell colonies now. The poverty of imagination attains at times a kind of genius, the style is unbelievable, while the dreams . . .! To quote Harriet Daimler's *The Woman Thing*, where this sort of second childhood in print is properly parodied as a *porno*, "Don't tell me yours, and I won't tell you mine."

The play *In the Summer House* is two acts of minor *Malcolm*, which was second-rate Albee out of Purdy. All are complete with the customary three-ring circus of eccentric beauties, "sick" adolescents, and assorted hags. Such trivia are often justified as hallucinatory, so much "American Gothic." But to be in a perpetual hallucination is scarcely to exist at all; expressionist fantasy, as Joyce showed in *Circe*, is most effective when welded to a secure understanding of the reality under satire, or what is "around" one as well as within one. Culled from fashion magazines, Mrs. Bowles' stories are much better, especially one about a dotty but pathetic spinster, and another concerning a rather campy camp (complete with a waitress who wears plus-fours).

In a glowing Introduction Truman Capote eulogizes "that modern legend named Jane Bowles" with her "cropped curly hair" and "boyish clothes," who seems to have had the fortune to move among such famous figures as Auden, Oliver Smith (who produced her play), Benjamin Britten and Carson McCullers, and who now lives in Tangiers among "Moorish-patterned carpets, all cozy as a raspberry tart," etcetera.

Publishers' blurbs about "an underground reputation" usually euphemize minor talents, and the feminine states of semi-hysteria Mrs. Bowles sets before us have been far more convincingly dramatized by someone like, say, Shirley Jackson (particularly in her neglected *Hangsaman*). That the stories are Mrs. Bowles' best work suggest that here she was forced to pay some respect to form, to a necessary limit to loquacity, but even so most of them still remain so many fairy stories in all senses of the term.

Educational

INDIANA

Saint Mary's College Notre Dame

Fully accredited liberal arts college for women. Degrees: B.A., B.S., B.F.A., B. Music. Interdepartmental Christianity & Culture Program. Academic exchange program with University of Notre Dame. Conducted by the Sisters of the Holy Cross. Graduate School of Education for men and women. Catalog:
Saint Mary's College
Box 71, Notre Dame, Indiana 46556

NEW JERSEY

Delbarton School

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

MOVING TO CHICAGO? CONSIDER LIVING IN INTEGRATED MARYNOOK—Chicago's nationally famous interracial community. Modern houses are set along tree-lined, winding streets, adjoining a large, beautiful park, near the University of Chicago. For information write:

MARYNOOK, 8560 Dorchester, Chicago, Ill., or phone 312-731-9384.

Special Bonus Offer on Trial Subscriptions

See back cover

HOLY CROSS BROTHERS
TEACH AND TRAIN YOUNG MEN TO WITNESS TO CHRIST
teaching - office work - trades
write: HOLY CROSS BROTHERS
St. Edward's University, Room 90, Austin, TX 78704
Holy Cross High School, Room 90, Flushing, NY 11358
Holy Cross Jr. College, Rm 90, Notre Dame, IN 46556

REVIEWERS

MICHAEL ZWERIN, a free-lance writer and jazz musician, contributes a regular column on jazz to the *Village Voice*.

SISTER M. CHARLES BORROMEO MUCKENHIRN is Visiting Professor of Theology at Xavier College in Chicago.

WILLIAM JAMES SMITH is a free-lance writer.

GEOFFREY WAGNER is the author of *The Asphalt Campus* and, most recently, *The Sands of Valor*, to be published in March by Knopf.

CORRESPONDENCE

(Continued from page 475)

it against the background of the time that the New Left has been operating, and against the novelty, shortage of manpower and official hostility that *Slant* has to cope with. (Also, it must be remembered, *Slant* has to fight on two fronts at once—against the secular hostility and suspicion of the political New Left—as evidenced in Raymond Williams' review in *New Blackfriars*, November 1966—and also against the hostility of fellow Catholics.)

3. Finally, I think it is important to understand the extent to which a theoretical basis for a valid political position is necessary. Williams' own *Culture and Society*—the most notable, and respected of his books—clearly demonstrates this. It reveals, throughout the history it deals with, the constant liability of a potentially valuable political attitude to be vitiated, or sidetracked, by an inadequate grasp of fundamental general concepts. For instance, the tendency of people today, especially the mass-media manipulators, to think of other people simply as "masses," and failing to see them fully as *persons*, is—as Williams shows—strongly connected with a failure to grasp the interpenetration of individual and social

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

existence. This interpenetration is fundamental: but it is a characteristic of "bourgeois" political theories to forget or deny it, and so (often in the name of liberal individualism) to fall for a dehumanizing, or (dare I say it?) reification of human persons. Only a close theoretical analysis—which is then, certainly, to be carried forward to concrete strategy, to socialist strategy—can ensure that this kind of temptation is avoided. Surely theology has something to say about all this, in trying to give a christian underpinning to such basic human concepts. *Slant* is trying to do this—and, despite its inadequacies, which I readily admit—I think it is doing it in a significant way.

BRIAN WICKER

"Challenges"

New York, N.Y.

To the Editors: James J. Graham ("Backlash in Brooklyn," Dec. 9) states ". . . The experience of other cities with histories of more astute Catholic leadership suggests that on this score (attempting to change the racial status quo), employing old formulas, the Church, like the labor leaders who failed to carry the Review Board, may be too late . . ."

You may be interested in knowing that this past October the Ordinary of the Diocese of Brooklyn, Archbishop Bryan J. Mc Entegart, D.D., received a six-page report of recommendations from a panel of five diocesan officials and an attorney. The panel was chaired by the Moderator of the Queens Chapter of the Catholic Interracial Council and included the Diocesan Directors of: Catholic Charities, Ecumenism, Poverty Programs and the Secretary for Education. The Archbishop formed the panel in August in response to a letter that he received from the Ad Hoc Committee for Interracial Justice in the Diocese of Brooklyn. The letter voiced the wish of its 80 lay and religious signers that he meet them personally to discuss the development of practical programs that the diocese could institute to improve the racial climate within its heated confines.

The diocesan panel unanimously recommended that the diocese join the National Catholic Conference for Interracial Justice's Project Equality and, in effect, initiate an education-for-action program modeled on Project Commitment. A majority of the panelists also recommended that the diocese select an inner-city parish for a model of educational and socio-economic renewal. This would include grammar school classes of 15-20 students guided by the most qualified faculty obtainable, special services provided by Catholic Charities for family counseling and home-making, formation of a credit union and an invitation to the Diocesan Catholic Lawyers Guild to volunteer free legal services.

Despite the urgent tone of the panel's reporting: ". . . Someone would have to pay the price and it was mentioned that the Negro has been paying the price for some time. . . . The program would be a dramatic one, but it would help to give some hope for the future to the residents of the area who see nothing ahead but years of frustration . . ."—Archbishop Mc Entegart has neither acknowledged his panel's report nor the Committee's follow-up letter of December 7th that "hoped for a prompt reply."

Ironically, the diocesan newspaper, the *Tablet*, on December 8th carried an ebullient account of the Diocesan Holy Name Convention that included a quote from the Diocesan Director of Vocations, Father Thomas C. Clancy, who called the decrease in vocations at the local seminary "a mystifying pattern." If the Archbishop's failure to acknowledge, much less implement, the unanimous recommendations of diocesan officials has a sole positive aspect it might be in helping to elucidate Father Clancy's "mystifying pattern." Perhaps, the Archbishop himself is the master of irony in the situation. For he closed his address to the Holy Name Convention with the statement: "My dear men, there are those among us who say: 'These are days of great distress,' or 'These are days of great anxiety.' How blind they are to the unique opportunity of the times. These are days of new and exciting challenges, days of hope and days of great expectations. Your Church, your parish, your priests and your Bishop call upon you as Holy Name Men to reach out and grasp that challenge."

It will be a tragic augury, both for the Church in Brooklyn and the Negro community in general, if it develops that the "challenge" the Archbishop refers to is the welding of Catholic Power for the repeal of the so-called Blaine Amendment (prohibiting "direct or indirect" aid to parochial schools) at the approaching New York State Constitutional Convention.

KENNETH B. DALY
Chairman, Ad Hoc Committee
For Interracial Justice

For Lay People, the Clergy, and Religious

WORSHIP

A review exploring the current renewal of the Liturgy

Where
The Meaning and Structure of Christian Worship
and
Recent Documents of Liturgical Reform
Are Discussed by Leading Experts in the Field

$4.00 one year 10 issues annually $7.00 two years

THE LITURGICAL PRESS

St. John's Abbey Collegeville, Minnesota 56321

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Lay Responsibility

A central part of the spirit of reform has to be a wholly new way of looking at the layman—or, more accurately, a return to an older and better way. The bishops have to face the fact that their office has, in a sense, been overemphasized since the Protestant Reformation. An attack on the entire principle of episcopal authority led to great and, eventually, exaggerated stress on precisely this point inside the Church. The result was a great trend toward clericalism and a de-emphasis on the whole role of the layman. What we need now are efforts to achieve a proper balance and to restore the layman to his true dignity and function inside the Church.

It should be emphasized here that what is needed is not more rhetoric or fulsome tributes to the layman, pleasing as these may be. What is needed is creation. We need structures that will make it possible for the layman to share more fully in the deliberations of, and responsibility for, the Church. It is not enough to tell the layman to participate—*how* is he to do it?

—James O'Gara, Commonweal
October 28, 1966

A trial subscription to this lay-edited journal of opinion saves you 60% of the single-copy price—and, as a bonus, you may have the January 27 issue on *The Woman Intellectual in the Church,* or the forthcoming February 10 issue on *Contemporary Perspectives on God.*

17 Issues for $2

For New Subscribers Only

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016

Enclosed is $2. Please send the next 17 issues of Commonweal and ☐ the January 27 issue, (or) ☐ the February 10 issue, to:

Name .....

Address .....

City ..... State ..... Zip Code .....

2/3/67

☐ I prefer the regular one-year subscription at $9.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED